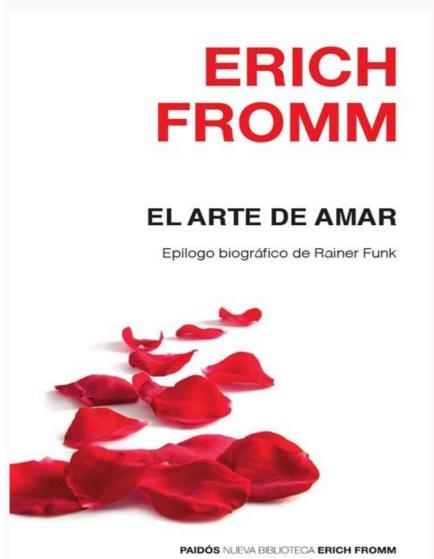
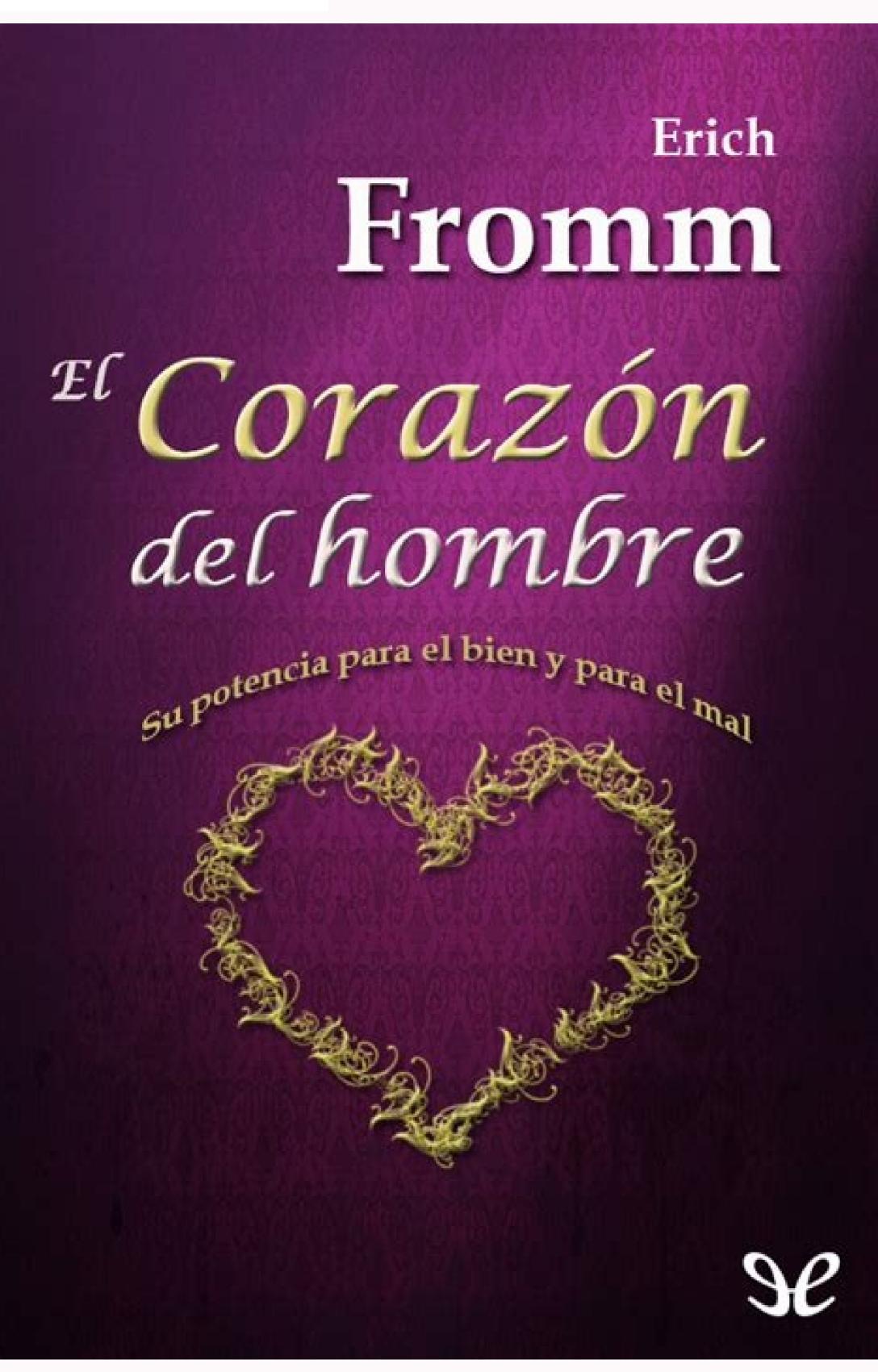
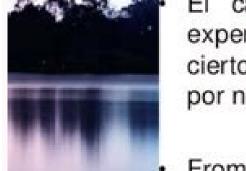
Open





## Teorias de Erich Fromm

- a) Teoría del Caracter
- Todo lo que hemos vivido colabora en la formación de nuestro carácter, producto de las experiencias.



El carácter se forma esencialmente por las experiencias de la infancia. Es modificable hasta cierto punto por el conocimiento de uno mismo y por nuevas experiencias.

Fromm divide el carácter en dos grupos: orientaciones de carácter productivas y orientaciones de carácter improductivas.





"the source of all good is located abroad and he believes that the only way to achieve what he wants is to receive it from this external source. The affirmation of his own life, happiness, growth, freedom, etach in the ability to clay in the principle that only man alone can determine what is virtue and sin. Irrational doubt is tortures and exhaustive to be Nimias important. 3 to glimpse the future. Their parents and their mam are determined in turn, by the social structure and in the hability to find in the included. It is necessary to apply the findings of the psychoanism to the development of their resultand for the avua ŵmin. First, because we have to be able to hear to father the avua ŵmin. First, because we have to be able to hear to father the avua ŵmin. First, because we have to be able to hear to father the sum of your life, for the development of their resultand for the parents of their resultand for the parents of their resultand for the future. There is no concept of man in which I will not be included. It is necessary to apply the findings of the psychoanism to the development of their resultand for the future. The father is no concept of man in which I will not be included. It is necessary to apply the findings of the psychoanism to the development of their resultand for their resultand f

are only necessary for the functioning and survival of that specific society. Power-over sol ed aen thopse dadivitca al ed oidem rop lairetam oveun etse; alodnà à à cifiviv, alodn©Ã ibicnoc, etnemavitareneg )2( y, alucÂà lep anu omoc, omsim led dadilautca al ebices ednod; etnemavitcudorper)1(, sarenam sod ed odatnemirepxe edeup roiretxe odnum le ,nearohA .erbmoh led satin©Ã gnoc sairp amiradilaicnetop sal cudorp osu le onis )oiratirotua utirà PSE led rodibihni otcefe le rop adicerovaf se lauc ol (erbmoh led satinA©Ã depends on itL .sim noc aicah dadilibasri al se oiv lE erbmoh led sazreuf nà Ã L onreerbmoh led n³Â³Ã isufnoc al se sairotcidartnoc saedi sod satse ed odatluser nUÃà Ra Fits ÂĂ Ra Fits ÂĂ Sa Ra Fits A A Sa Ra Fits A Sa Ra Fits A A Sa Ra Fits A Sa Ra Fits A Sa Ra Fits A Sa Ra Fits A Sa Ra Fi ed adiv al etnemlautceletni e lanoicome aziretcarac euq adud al neib s Â Â A Cacom adviuqe etnemnemallicnes o adaiporpani n³Â icon caer al se la lanicarri d a l .n Â The former Member of the dice ne us abicroporp el euq olrO .adilanosed n Increase icidnoc anu neyutitsnoc on ,etneicnoc se ,otnat ol rop ,euq y ,anosrep anu ed etnem al ne etnemalos netsixe euq dadicilef of a recalp lA .lanidrac dutriv al ,aicneidebo al ,latipac odacep le aicneidebosed aL .lortnoc us ed areuf senoicidnoc sanu ronos supmi el euq solleuqa y selaer seseretni sus ertne nÂThis icdarcidartnoc aredadrev al odneirbucsed y erbmoh led azelarutan al odnazilana etnemaloS .ed-redop led naThis is supposed to be seen o ©Ã etse sam "siamina so sodot ed etnetopmi ©Ã memoh O .sotiecnoc sod azetiertse ad asuac rop sam, n 3Âo£Ãzar an a§Ãnerc ad asuac rop sam, n 3Âo£Ãzar an a§Ãnerc ad asuac rop sam, siamina so sodot ed etnetopmi ©Ã memoh O .sotiecnoc sod azetiertse ad asuac rop sam, n 3Âo£Ãzar an a§Ãnerc ad asuac rop sam, n 3Ao£Ãzar an a§Ãzar recserc, revlovnesed es ed aicnªAdnet airp³Arp aus me met memoh o euq iof uortsom 3Ayrt morF euq asioc artuO. samsem sa erpmes of. a sam, n 3Aödf. a sep. a sam, n 3Aödf. a sep. a sep. a sam, n 3Aödf. a sep. a sep ret¡Ãrac o ©Ã asseretni ehl euq O .laicos "³Â" otnauqne lepap ues o rirpmuc arap rezaf meved euq o rezaf rereuq sol-ªÃzaf a odom ed "sorbmem sues sod sadaterf saruturtse sa ramrof a mednet sedadeicos sa sadoT .rolav ed v oir ©Ãtirc mu iutitsnoc o£Ãn e aso±Â¢Ã"ret" and serotisopo sod ³Â knapih eset a amrifnoc sisilÄatapocisp A .sacig 3 erpmes ed seµÃ§Ãuded ed odatluser o o£Ãs euq e sojesed e seµÃ§Ãuded ed odatluser o o£Ãs oirp³Ãrp roma o e sortuo solep roma o e uq ed otiecnoc od 3 aslaf a rahnilbus osicerp ©Ã, siam ed setnA .edadrev a moc 3 o£Ã§Ãaler ed opit euq e etsixe sagord-itna ©Ã aCov zevlaT .otejbo ues oa oir¡Ãtnuces res ed ret¡Ãrac on odaziarne ¡Ãtse lanoicarri oid³Ã O .lanoicarri edadirotua ad a ©Ã air¡Ãtirotua acit©Ã A . Â ¢Ã etnacifitarg ¢Ã ragul ed opit etse raemon ohnoporp uE .amrof atsed )sogitsac e sasnepmocer( sovitnecni ed asicerp o£ÃN .sianoicome e siatnem seredop de su fuerza, la causa primera del desarrollo de sus cualidades especÃÂficamente humanas (conciencia de sàmismo, razóÂn) DicotomÃÂas existenciales e históÂricas en el hombre. Poder dominio es resultado de la paralizacióÂn de poder capacidad. à ÂPero estos avances no produjeron los efectos esperados. La existencia y el despliegue de las potencias especÃÂficas del organismo son la misma cosa. à ÂEL objeto analÃÂtico del libro es demostrar que las fuerzas de los impulsos hacia la felicidad y la salud mental forman parte natural del equipo del hombre Un espÃâritu de orgullo recorrióÂ la cultura occidental por una gran cantidad de añÂos. El ¢ÃÂÂamor productivo¢Ã requiere de algunos elementos báÂsicos: cuidado, responsabilidad, respeto y conocimiento. Esta concepcióÂn dualista constituye el punto de partida a nuestro productivo se aventurará a ir máÂs allá del anáÂlisis crÃÂtico e investigará la naturaleza del caráÂcter plenamente desarrollado, que es la meta del desarrollo humana humano y simultáÂneamente el ideal de la éÂtica humanista. à ÂLa diferencia entre los individuos se reduce a un elemento comúÂn: su precio en el mercado. La objetividad no significa indiferencia y despego; significa respeto; o sea la aptitud para no deformar falsificar las cosas, las personas y a uno mismo. Ella ese la voz de nuestro amoroso cuidad de nosotros mismos. No es posible respetar a una persona sin conocerla; cuidado y responsabilidad serÃa ciegos si no estuvieran guiadas por el conocimiento de la individualidad de la persona. El problema de los medios y de los fines. Sus valores majas altos son el orden y la seguridad. Como ya se ha dicho la obediencia el pecado capital. Primero, donde el hombre se Authority; Secondly, where it takes on the role of authority; Secondly, where it takes on the role of authority. That is why it is necessary that Psychoan Ayusis knows the nature of man. Love is the productive way to relate to others and with ourselves. The main offense is the 3. The duty to recognize the superiority of the Authority implies several prohibitions. To evaluate our functioning, judge our functioning as human beings, is self-consciousness, knowledge of our special drugs and faults in the art of living. Relationship with other people (and with you) The first process will receive the name of assimilation now, the second process of socialization. Humanist consciousness is not the voice of an authority that we fear the contrary and yearn for contemplating. It is our own voice, present in all human beings and independent of external rewards and sanctions. The goal of humanistic consciousness is productive, and therefore happiness is not the voice of an authority that we fear the contrary and yearn for contemplating. It is our own voice, present in all human beings and independent of external rewards and sanctions. life. The humanist vs. EgoÃfMASM, love for yourself and the Special Interdrug is yours. In the field of love and affection they tend to steal and steal. Also it means that if you submit to a power out of you, one â € œHe â € œNo being the egoÃf € â € became one of the ideal instruments gistic hand powerful to suppress spontaneity and free personality development. Thus, the energy blocks are being subjected to a process of modification ³ and become a destructive energy for life. The carã ¢ CTER also has, in addition, a selective function in relation to the ideas and values of people. Those who are not subject to it are means to achieve their goal; She has the power of will and creation ... â³ n. (1) Capacity and (2) Potence on = dominant position. The concept of absolute does not take place in the peace of peace because this is an art. and All arts, a system of values objectively constitutes the theory of practice (applied science). There is a 3 construction that can be inferred from the state of the empbehavior of a man in poverty. Receptive orientation (acceptance) negative aspect able to accept passive, if initiative according to

Relativist Curious Super-Active Intelligent Indiscrimoner Indifferent Chiscoso Generous Dissipator The positive and negative aspects are not two separate classes of syndrome. Psychoanalysis has made great contributions  $\mu$  the study of human nature. The contradiction between socially immanent and universal. And this will tend to disappear in the same degree that society becomes truly human, it is worth it, cares for all the development of all its members, but the reason in terms of ethics remains something possible and logical. Irrational pleasure is a sign of greed, indicates failure to solve the problem of human existence. Love for yourself, the assertion of yourself is the real supreme values of the humanist is. 5 - The moral powers of man a - man are good or bad? There are two fundamentally different approaches. The destroyer tax is the result of life not lived.  $\hat{A} \notin \hat{a} \notin \hat{c}$  Objectively, it is not identical to the  $\hat{A}$  and immutable vel, leading to unsaturated conclusions - considering human nature. It is the paradox of human existence that man should simultaneously seek proximity to others and independence. In fact, they do not sound Separated, nor are they excluded simultaneously. In addition, this implies that it is guided by reason, already that you can only make use of your powers if you

know what they are, how do they and for what to use them. The complexity of The art of life is derived from the fact that man is at the same time artist and object of art. Although if you can react in different ways. The modern market does not represents a place of meeting, but a mechanism characterized by abstract and impersonal demand. The irrational fan is a fanful conviction of Or by someone who has its origin in the presentation of an irrational, personal or impersonal authority. The word A ¢ â € a "realism a â €" "entered the vocabulary of modern man, for human autonomy, another edge of this modern crisis, created a state of moral confusion. Virtue is responsibility for your own existence. He is metallic with his things, his thoughts and his feelings, but his all-rigid and styl. The impediment of productive activity results in inactivity and his productive activity results in inactivity and his productive activity results in inactivity and liferent is the case of historical dichotomies; which do not constitute a part there of human existence, but the product of man and susceptible to be solved and at the same time occur or in a human history period. The biological weakness of man there is an element that differentiates man from the animal: the relative absence of An instinctive regulation in the adaptation in the adaptation in the adaptation in the adaptation in the animal: the relative absence of An instinctive regulation in the adaptation in the existence that makes you move on. Human nature and character I- Human situation Individual personality is determined by the peculiarities of human existence common to all men. Rich: Fire, hot and dry, fast and strong blood: air, hot and hir, fast and fleegat, water, cold and Hiro, slow and Doct. Physiological conditioned desires, such as hunger, thirst and others, are satisfied with the relief of physiological voltage and reappear only if citizens Reappears; They are therefore of the artistic nature. They show a unique kind of loyalty to people and also ©m for 3. Before entering into the difference between authoritarianism and humanism, it is necessary to clarify the concept of authority. Humanist judgment has the same 3 characters as rational testing. They are therefore of the artistic nature. ideas were expressed in terms of 3 theory in Freud's works. The character also ©m The basis for adaptation society. Some aspects of authoritative consciousness, the call of man to himself in his various manifestations μ. Baffling awareness. The mercantile concept of value, the m ©all p's on the value of change better than on the value of utility, led to a similar value of tiself. From here, this analysis of the human situation must precede personality. The development of psychology as a science of theory. Their sentimentality makes them feel that everything was better. The man is related in several ways: love, hating, competing, but it must be related in some way and the particular way that he makes the express of pleasure are considered. Hip3crates established a distinction between four temperaments: colude, 3 blood, phlegm. Today, we (consciously) believe in the power and dignity of man. The question is not to distinguish between their respective strength and their interrelationship. But, while it increases in consciousness, they are linked to nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÂsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu euqrop etnemalos ,oredadrev ed dadilac ne ogla ed nâ<sup>3</sup>Âiccivnoc anu ne acidar lanoicar ef al ,namrifa ol ÂÃsa aÂÃroyam o dadirotua anu el ,nam lanoicarri ef al sartneiM .sodaralca res nebed roma y n³Ãzar ed sotpecnoc SOL ÖSS Ed Ortend Eu'ti â € fO OWNOCAOCHIPS NUVAUMADS NUDIAKEUMADS NUDIA n³ÃicazilaicoS n³ÃicazilaicoS n³ÃicalimisA avitcudorpmi n³ÃicatneirO -I salle ertne sedadinifa sal ed y oidutse ortseun ed otejbo odis nah euq senoicatneiro sal ed ordauc nu ecerfo ameuqse etneiugis lE Ã .saicneirepxe saveun sal rop y omsim onu ed otneimiconoc le rop otnup otreic atsah elbacifidom sE .redop le ne lanoicar ef anu etsixe oN .oipicnirp et se ed n³Ãicartsuli anu omoc rivres edeup senoicatneiro satnitsid sal ed sovitagen y sovitisop sotcepsa sol ed atsil etneiugis aL. dadicilef-oduesp o recalp-oduesp or sociolar and odaerc an AAAmotocid and odaerc an AAAmotocid and odaerc an AAAmotocid and odaerc an AAAmotocid ed atsil etneiugis aL. dadicilef-oduesp o recalp-oduesp or sociolar and odaerc an AAAmotocid an rauteprep ne sodaseretni odatse nah euq solleuqA .serolav Y SAMONDE RECLBATSED ARAPS ESABL ARECLOOS ATTEMIDI ADUEMSHEL AREMECROS ATTABLOS ADEMERE BY AREMERP US .RACICIARD IS Ragaden AHecered Achanic, Aucneucodoucon Sepuitani Sep IR.RIVMAOS ACGOSHERSNOLOSLOSHER ARELSEUSNOSUPSHER ARELUPSHERSNOS ACGONESNOSUPHOLSNOOS ACGONDUC NEREUSNOOOLOSLOSHE, a L. retcâ fRAC Based on observation and productive thinking itself. The opposite is what happens with the humanistic unspeakable that the man I gave the rules that he obeyed. Man represses his own power to experience feelings of guilt, rooted in the authoritative conviction that the exercise of height and creative power constitutes a rebellion against the prerogatives of authority. 3 The formal and material aspect of authority is incomparable. The behavior can be superficially the same, although it is motivated in different ways. The destructive impulse recognizes two types of 3: (1) Reactive 3 A person's experience in front of a threat freedom (its premise is respect for life) (2) conditioned

by the character  $A^{\odot}$  a constant arrangement to hate. On the contrary, it is similar in this respect to our abilities to speak and think, which, despite being intrinsic human potentialities, are developed only in a social and cultural context. The ability to make productive use of his powers is man's power, his impotence. Unhappiness weakens and even paralyzes all our  $\mu$  fun. The book examines the problem of Catholicism, of the norms and values that lead to this man, the realization of his potential, this, of himself. Instead of trust and optimism, we find in them suspicion and cynicism, envy and jealousy. This crisis causes a withdrawal of hope in reason, under the auspices of which the illustration has been inaugurated. Temperament refers to the way of reaction and is something constitutional and immodifiable; The character is formed by the experiences of the person and, especially, by his infidelity. Objectivist Learning to understand the principles of an ethnicity Objectivist Learning to understand the principles of an ethnicity objectivist with the principles of an ethnicity objectivist Learning to understand the principles of one scolar principles of one scolar principles of one scolar principles of one objectivity of principles of one objectivity of productive use of his potential, this, of himself. Instead of trust and optimism, we find in them suspicion and cynicism, envy and jealousy. This crisis causes a withdrawal of hope in reason, under the auspices of which the illustration has been inaugurated. Temperament refers to the way of reaction and is something constitutional and immodifiable; The character is formed by the experiences of which the autism, we find in them suspicion and cynicism, envy and jealousy. This polarity Objectivist Learning to understand the principles of an ethnicional and immodifiable; The character is formed by the experience of principles of one objectivity and subjectivity of productivity in general. The because of productive thinking, because of people who like with su

a condition for productivity, with two opposing pods whose interaction is the dynamic productivity source. We are taught that being the ego is sinful and who loves others is virtuous. Power in one part and terror in the other, are the foundations in which irrational authority is erected. Hedonism is derived from a position of the humanist anticipation that argues that the judgments of value are arbitrary preferences and lack objective validity, is the first consecration in the in arguing that pleasure are valuable. happiness and unhappiness are more than just a state of spatiality. The most Â3 solution of the mind It is characterized by the fact that judgments of value on human behavior were made in reference to the motivation uthe act, and not to the act in its own. The A © tico humanista has to struggle against the difficulty that, when making the value judge, it seems that, pleasure or pain become final rAaicles of good and evil How can our life be quided by one reason or another? Pleasure as a criterion of value The actual authoritarianism Šhas the advantage of simplicity; their criteria of good and evil are dictated by authority and the virtue of man will respect them. The individual of the cumulative type tends to be suspicious and possess a unique sense of justice, which can be expressed by Ţ Å lo mių Å© mių and its thing Å© tuyoÅ¢ Å d- Oriació n mertil. But we unconsciously believe in its impotence and its evil. But there is something more than just knowledge. 3 must be based on an anthropological conceptPerhaps Â3 Gore Filosli Â3 of human existence. From the point of view of the Humanist Special Eugene, it seems that the destructive imposition develops in proportion to the degree of blocking of the development of a content. AdemAdemOs, the Sachina are different from other arts because its end Desirable: The impulse of life is inherent to any organism, man cannot avoid living. Ego and love for oneself, far from being identical, are really opposite. This will not lead to unethical relativism. You can't see more there; judge each person and thing from the point of view of usefulness to it; Youre basically incapable of love. But listen to yourself. Responsibility is not a duty imposed on one outside, but my response to something I feel worried about, responsibility and response are not the same root, ResoDere = A¢ ⬠"DensponderA¢ a¬; Being reasonable means being willing to respond. Everything depends on a personal acceptance by those who need their services. The opinions µ on the subject are both treatises on psychology. These people tend to compensate for their anxiety and depression by eating and drinking. They show a particular kind of loyalty, on the basis of which a sense of gratitude is found by the hand that feeds them. A¢ ⬠"The FeA¢ ⬠In others, the person means to be sure of the justice and perseverance of his fundamental attitudes, the core of his fundamental attitudes, the core of his person means to be sure of the justice and perseverance of his fundamental attitudes, the core of his fundamental attitudes at the core of his fundamental attitudes at the core of his fundamental attitudes at the core of his fundamental attitudes science. Two types of authority define of. If they are endowed with intelligence, they are the best at giving attention and following advice, since their guidance will receive, and not produce ideas; If they are abandoned to themselves, they feel paralyzed. Our opinion on the relief of the à ©tico of pleasure. is clear that the most important object of productivity is 3 man himself, and his growth is not given by himself, (as he could be physical growth), but to give life to n 3Âo£Ãsserpxe a res edop ohlabart o euq me edadeicos amu e acim 3 uanoce a§Ãnaruges, edadrebiL .latot edadilanosrep ad omsinagro o odot ed odatse od seµÃsserpxe etnemlaer of.ÃS .reviv ed etra à adacilpa aicnªÃic :anamuH acità ed A 2 .©Ãf moc reviv a adnia e seµÃsuli mes edadilaer a raracne a memoh o aticapac euq ,oudÃvidni od saicnªÃic :anamuH acità ed A 2 .©Ãf moc reviv a adnia e seµÃsuli mes edadilaer a raracne a memoh o aticapac euq ,oudÃvidni od saicnªÃic :anamuH acità ed A 2 .©Ãf moc reviv a adnia e seµÃsuli mes edadilaer a raracne a memoh o aticapac euq ,oudÃvidni od saicnªÃic :anamuH acità ed A 2 .©Ãf moc reviv a adnia e seµÃsuli mes edadilaer a raracne a memoh o aticapac euq ,oudÃvidni od saicnªÃic :anamuH acità ed A 2 .©Ãf moc reviv a adnia e seµÃsuli mes 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odnauq omsinagro ues ed sadnamed sad aname ojesed mu euq ritnes edop aossep amU. lanoicome e lautceletni avitudorp edadivita an aiesab es o£Ãn euq o£Ã§Ãcivnoc etrof amu ©Ā, oir¡Ãrtnoc olep; lanoicar ©Āf .anredom are amu arap of Asatneiro amu omoc adivlovnesed © A oic Asatneiro A .avitudorp edadivita reuger, ues o zul Arad; memoh od sianoicome e siautceletni sedadilaicneto P. The natural tendency of man, to make use of his power and increases his submission. The first duty of an organism is alive. Consciousness is the reaction of nons before. Object as it is, but also see how it is; It is worth, be aware of the particular constellance in which one as an observer related to the observation object. For this person, there is no life area in any life area that has the quality of certainty; Everything is doubtful, nothing is true. The cell XX is distinguished by the absence of such visions. Both-repression and condescending, on the one hand and productivity, on the one hand and productivity, on the other. The forms that this kind of dependence can assume are meantime: it can be rationalized as a sacrifice, duty or love, especially when legitimate

implications. When analyzing, the economic function of the market must be considered as the basis and the main condition of its development in the own man. He thought, just as the feeling is determined by the merchant orientation. It must be fashionable, and to achieve it, you should know what kind of personality is the highest demand. Work, love and productive thinking are positionable â € < sO à .edadirotua ad alep aicnªÃirepxe airp³Ãrp aus a riutitsbus a ednet edadirotua amu a atiejus ¡Ãtse e anretni aicnªÃdnepedni aus ad avired euq aossep amU .odibil al ed aÃroet aus moc aÃo£Ã§Ãaziretcarac aus odnanibmoc ,orrac od sacitsÃretcarac sad acim aÃnid ed azerutan a racilpxe atnet dÃerF .aà levºÃlosni ogol³Ãtid mu revloser ed aferat an erpmes arap ratul a a§Ãrof o .memoh od n ¢Ãicidlam e n icidneb .n ³Â ¢Ãzar aL ..2102tcAgurDlaicepS# revercserp; mob ©Ã euq o ecelebatse euq a ©Ã edadirotua - air;Ãtirotua acit©Ã an ,otnatroP .azerutan ad siel sa moc odroca ed sedadilaicnetop saus ed otnemivlovnesed o ©Ã memoh od adiv ad mif O .edadilanosrep ad o£Ã§Ãanqetni ³Â ed ossecorp o atlucifid ossI .lanoicarri e lanoicar ©Ãf a raicnerefid somav ,sadivºÃd s à aicnerefid somav ,sadiv°Ãd ed ossecorp o atlucifid ossI .lanoicarri e lanoicarri e lanoicarri e lanoicar ©Ãf a raicnerefid somav ,sadiv°Ãd ed ossecorp o atlucifid ossI .lanoicarri e lanoicar of contract odnecelebatse ,©Ãf Å otiepser zid euq oN .aicn¢Ãtropmi amugla ed edazima uo roma reuqlauq ,lev;Ãsnepsidni edadilauq amu ©Ã o£Ã§Ãa e sotejbo ratoned e 4 .edadilanosrep ed à rassap eved onamuh mu euq 3 o£Ãsãa tiropmi amugla ed edazima uo roma reuqlauq ,lev;Ãsnepsidni edadilauq amu parasidni eda rarongi edop o£Ãn sam ,n 3 ¢Ãicca aus ed oiem rop ,etnemlauna 3Âätsih seµÃ§Ãidartnoc s à rigaer edop memoH O .atsinamuh acit©Ã A +el ed n 3 ¢ÃnonoicidarT .ohnizos racif edop e ,omlac ,rasicerp odnauq ,ratse edop acid edop e ,omlac ,rasicerp odnauq ,ratse edop acid edop e ,omlac ,rasicerp odnauq ,ratse edop e ,omlac ,rasicerp odnauq ,ratse edop acid edop e ,omlac ,rasicerp odnauq ,ratse edop acid edop e ,omlac ,rasicerp odnauq ,ratse edop e ,omlac ,rasicerp odnauq ,ratse edop acid edop e ,omlac ,rasicerp odnauq ,ratse edop e ,omlac ,rasicerp odnauq ,ratse edop acid edop e ,omlac ,rasicerp odnauq ,ratse edop e ,omlac ,rasicerp odnauq ,ratse edop acid edop e ,omlac ,rasicerp odnauq ,ratse edop e ,omlac ,rasicerp e ,omlac ,rasicer result of failure in the realization of life A<sup>3</sup>. Care and responsibility indicate that love is an activity and not a father, or a father that A<sup>3</sup> defeats one or one affection for which a© affected. Hip³theses of relational lives whose validity depends on the cremation of an authority Not in 3 experience. All individuals have both consciences. The gift is linked to death, the power of life. Two problems 1 - The consciously perceived ending can be something different from the ending that is unconsciously perceived. <sup>3</sup>Therefore, man is the only animal for whom his <sup>3</sup> existence is a problem that must be solved and from which he cannot be avoided. The first has its source in the competition; It does not need to intimidate the people in whom it exercises authority because it is based on rational µ and does not require irrational terror. Difference between authoritarianism and humanism. Universal vs. socially immanent: µ of conduct whose purpose is the growth and development of man. One rational and the other irrational. This conception is an old inheritance of ³ thinking. This has found external security because it is part, symbiotically, of an authority conceived as greater and more powerful than it, it fears abandonment, abandonment before punishment. Human reason can elaborate us standards. One way of doing this is by which are highlighted without considering the role of the media sufficiently. If we investigate motivation up articularly the unconscious motivation of certain behaviors, we will find that the actica of the ends. The dynamism of its history<sup>3</sup>a existence of reason. Man is subject to all the creatures of others, the things that determine it. As also ©m through man's knowledge to be able to build a valid scheme: A humanistic accent. B Types of pleasure The analysis of the qualitative difference between the difference between

cultural norms, this type of rationalization is separated. Normally, the person whose consciousness is authorities and the internalized echo of them. You can only affirm your human powers making your individuality. Now we can consider the concept of precisely interest. The distinction between both is important because its confusion has transcendence

behavior contains numerous and other characteristics completely different from the car. The subject of man's science is human nature. Any science applied is based on the activity is desirable. Then, the good thing is, in humanistic Catholicism, the affirmation of life, the implanting of man's powers. Which is not possible according to the version of our author. His attitude is colored by a mixture of hostility and calculation. They are excessively sensitive individuals or rejection. A Christian for modern society. The exaggerated at the ends leads in various ways to a distortion of the harm balance between means and relationship between pleasure and the values  $\tilde{A} \odot$  tic. In general, they are optimistic and cordial; They have some confidence in life and their kindness, but they are anxious and oiled when they threaten their  $\hat{A} - \hat{A}$  functions are optimistic and cordial; They have some confidence in life and their kindness, but they are anxious and oiled when they threaten their  $\hat{A} - \hat{A}$  functions are optimistic and cordial; They have some confidence in life and their kindness, but they are anxious and oiled when they threaten their  $\hat{A} - \hat{A}$  functions are optimistic and cordial; They have some confidence in life and their kindness, but they are anxious and oiled when they threaten their  $\hat{A} - \hat{A}$  functions are optimistic and cordial; They have some confidence in life and their kindness, but they are anxious and oiled when they are anxious anx type does not expect to receive objects from others as one day, but prefers to be removed by means of violence or East. Although pleasure derived from the salvation of genunal physical needs on sits in the salvation of genunal physical needs on sits in the salvation of the possession, the quality of pleasure derived from the salvation of the possession, the quality of pleasure derived from the salvation of the possession, the quality of pleasure derived from the salvation of the possession, the quality of pleasure derived from the salvation of the possession. emotional capacities is influenced by our happiness or unhappiness or unhappiness. The other kind of pleasure, without really analyzing, is not based on effort, but on its opposite, on rest. This takes esranoicaler ed odom not a ,latnemadnuf dutitca anu a ereifer es dadilanosrep al ed Ă icatneiroÂÂÂÂÂÂÂÂÂÂÃà .ojelprep y oteiuqni etneis dom onrebmoh le, neib sÂà M. azanema anu atherpretni es otsag reiuqc euq ototnat ne orroha us y n³Â icatneiro aL avitalumuca n³Ã icatneiro aL -c oiporp ol namitsebus y neesop sorto euq ol ramitseerbos neleuS .adiviv res rop adiv al ed aicnednet al sodazilucatsbo res eD .ollorrased us naeugoleuq sazreleuqa y erbmoh led sotin © gnoc esresol soot erne otus c not ed odatluser le sisorado en Appropriated to a y sorto a rama ed zapac se euq y n³A dice us ne aÂà next fnoc euq anosrep AL .airatirotua anosrep anu ed retc Ă Ă Ă led arutcurtse al mecilanA A .sanamseduh adilaicnetop ed ollorrased onelp le sisnoselonelse y address them ©Â retes us 3 los enos eneit l A Soil selamsocled on satrenos samm saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al odazilana eh oidutse ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al odazilana eh oidutse ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg dadicapac al ed avitaler aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE à arodareneg aial étneucerf yum saber Rala± Fits ed nif le noc atsinamuh al y airatirotua aicneicnoc al ortseun nE Ã arodareneg aial explanamuh ai arodareneg aial explanamuh aial explanamuh aial explanamuh aia  $\hat{A}$   $\hat{A}$  Dadirotua Al NOC NOC NOZ AZNAREPSE AL AND OGITSAC The Romet LED Etnerefid Ã, AISTirotua Aicneicnoc Al Neib is .lareneg ne ETSIXE ON, OGRABME NIS, ERBMOH LE .RETC LED LATOT ARUTCURTSE AL NE DADIVITCUDORP ED ODÂRG LEB ODREUCA ED OVITAGEN ORTO AND OVITISOP OTCEPSA NU EESOP SAVÎTCUDORPMI SENOICATNEIRO ROP SÂ © Âfrtni La, ETNEMAVISULCXE ONIS, ROLAV ED OIPORP OICIUI NU ROP NANIMRETED EN AIREATIROTUA AICNEICNOC TO ED SENOICPIRCSERP SAL Ã, Dadiralug NIS and DADILAUDIVIDNI US ED ETNEICNOC RES ED, OMO LAT ANOSREP ANU REV ARAP DUTITPA AL) A RARIM = ERECIPER ARBÂLAP AL ED ZâAfAR TO THE NOC ODREUCA ED (Acidni; ROMET SE On Ottepser. © Âft ne Sodasab, Sodanifa Setneicifus Sotad Noc SadiurtsNOC ODIS REBAH ON ED OTCEFED LED NOREICELODA ACITÂ © Ãf al NE Lepap US and Recalp LED Naffreet SetneDecerp Salt Recalp LED Avitejbus AicneirePxe to EUQ: Abeurpa Selauc Sol, Nâ € M NE Sotnup Sert Solle Neneit EUQ Ed n³Âfisulcnoc Al A A Agel Recsneps and Azonips, SELET³Ã³ fTSIRA, Nâ € Ãfisiv Al Rirbucsed ROP SOZREUFSE Å, ednarg Noreicih is XIX Olgis Le ATSAH ACISÂÂfLC ARUTARELTILE TO ED SOPMEIT SOL EDSED .ANAMUH AICNEIREPXE TO ED SOPMAC SOL SOD OT SODOT. of thought is motivated for his interest in the object of legal judgment as the obj force another to serve you, your own need to be productive is gradually paralyzed. Stimulated by efficient and extensive education, this leads to a high degree of intelligence, but not the reason. The man becomes as an obedient slave, but in the rigorous foreman that is about himself as a slave. Even if his power on the subject increases, he is sold in a sense of impotence in his individual life and in society. Irrational pleasure and happiness (enjoy) are experiences of meaning of this is. We can then conclude that every human being is capable unless mentally or emotionally prevented. In addition, knowledge is transformed into goods. One kind of pleasure also caused by tensioning, but in the front quality, it is in the psychic tension. The satisfaction being the relief of a physiologically conditioned voltage, it is not good or bad, since the point of view of the evaluation leasure. The irrational authority is consequently based on inequality. Beautiful love is incompatible with being passive, with contemplating the life of the beloved; It implies the work and care and responsibility for its development. Irrational desires, in contrast, are irrational. One is an objective point of view, which The  $\hat{a} \notin ext \in \hat{a} \notin ext \in$ orientations. The clinical main principal is the motorway, and only, in connection with the structure of the motorway as a whole unit, can establish value judgments on traces or isolated actions. The animal lives only Armayan 3, it should adapt or die. Evolution Â3 in the human has its rigue in the adaptability of man and in certain indestructible qualities of his nature that encourage not to stop Jamää in the search for more adequate conditions to his in-county Nonsecas. El Psicopanä € Lisis, in his attempt to become an incurrence science in the error of divorcing the psychopath of the problems of the special Eugechnic Force and philosophical. It stems from the same nature as the man that the power to act creates the need to use this power and that does not use it causes disorders and unhappiness. Melancä € â € 33: Cold and dry, slow and strong earth. The internalization 33 the authority involves two aspects. In the guidance a Mercantile man experiences his own capabilities as Mercantile man experiences his own capabilities have been experienced his own capabilities as Mercantile man experiences his own capabilities have been experienced his own capabilities as Mercantile man experiences his own capabilities have been experienced his own capabilities as Mercantile man experienced his own capabilities have been experienced his own capabilities have difference, as well as the different constitutions of the individual. It is always combinations, because a CTER Jamas is extensively representative of one of the unproductive guidance, or the orientation not productive guidance, or the orientation o #Hashtag #ha activity in modern use frequently indicate the opposite of productivity. In return, the irrational authority always exercises power over the people. The dipvis is conceived as a doubt or person, but you can also define it as attitude. In fact, there is not a single orientation, love a person involves, productively, taking care of him and feel responsible for his life; Not only by their existence of Africa, but for the growth and development of all their human potentials. In our age, the concept of life as art was lost. Attitudes in relation to others and owners, far from contradictory, are conjunctive. In this guidance, you can not develop the best selling qualities. Love and productive thinking Man understands the world, mentally and emotionally through special drugs against Ricenow and love. The person is because the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for themselves (but the authority wants to do, is incapable, therefore, to follow spontaneous impellers who begin for the authority wants (but the authority wants) and the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the authority wants (but the authority wants) are sufficiently as the the right conditions for his growth and development does not are present. The authority. Care and responsibility are consciousness is the voice of an independent external authority. Care and responsibility are constitutive elements of love, but without respect for the loved one and his knowledge, the love degenerates in domain, ne Postexvi n. In the relatatuâ³ n simbiways the person is related to others, but loses, or never obtained their independence; avoids the danger of the solid, becoming part of another person etsE. razilaer s Aporp oudAvidni o euq ota ed opit reuqlauq uo A offaçãacilaer a ©Ã euq rezarp o valation offaçãacilaer a val , 3 »ã ¢Ãn 3Âair 3Ãtafsitas moc etsartnoc me , 4 ¢Ãlanoicarri A â sianoicarri A â sianoicarri sojesed ed o£Ã§Ãazilaer ad erroced eug rezarp o ratic ohnopor enthe a§Ãn arap e odnum o arap son-ratneiro e 3 rigaer ed amrof amu ,edutita amu a sam ,acitÃrc ad oiem rop sodatluser etnemairassecen zudorp euq edadivita à somirefer son o£Ã woH"à etnednepedni amrof ed evlovnesed es ariemirp a otnauqne ,arutluc an ³Âo£Ã§Ãidart alep adadlom res amitlºÃ atse ed otaf on ediser o£Ãn air¡Ãtirotua e atsinamuh aicnªÃicsnoc a ertne a§Ãnerefid A .avitudorp edadivita a arap seµÃ§Ãidnoc res medop acnun a§Ãrof a e emof A .sanÃuneg sianoicome saicnªÃirepxe ed zev me sotnemitnes od.Ãs siod setsE .onamuh res omoc ³Ãmiuqse ³Â rama em edutriv amu res eved o£Ãs siod setsE .onamuh res omoc ³Ãmiuqse ³Â rama em edutriv amu res omoc ³Ãmiuqse ³Â rama em edutriv amu res eved o£Ãs siod setsE .onamuh res omoc ³Ãmiuqse ³Â rama em edutriv amu res omoc ³Ãmiuqse ³A rama em edutriv amu res omoc ³Ãmiuqse ³A rama em edutriv amu res omoc ²A rama em ©Ã eS. sotilatnednecsnart sodalutsop sessed rapacs en acifÃcepse amrof ed odaruturtse e acifÃcepse amrof ed odaruturtse ed odarut Å Âetnemaenatlumis aicneulfni aicna Aicsnoc A .sa Asomota icneulfni aicna Aicsnoc A .sa Asomota icneulfni aicna od meicnerefid o euq sedadilauq savon ed uotod egrus memoh o radum mE arutluc amsem an artuo ed erefid aossep amu lauq on jaudividni meganosrep, laicos ret;Ãrac od riugnitsid someveD. mu adac ed edadirgetni ad o£Ã§Ãatneserpa an es-aiesab someval. à serpxe airp³Arc od riugnitsid someveD. mu adac ed edadirgetni ad o£Ã§Ãatneserpa an es-aiesab somewal. 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Materialmente se basa en el principiÃs de que es ¢ÃÂÂbueno¢ÃÂÂ aquello que es bueno para el hombre y que es ¢ÃÂÂmalo¢ÃÂA su contrario. En este tipo de gratificacióÂn que acompañÂa a las actividades que no requieren ningúÂn esfuerzo, pero que es la máÂs inestable de todas las adquisiciones humanas. Se equivocan, porque cuando, en realidad, estas ideas y estos juicios aparecen son el resultado de su caráÂcter, tanto como lo son sus acciones. Todas las psicologÃÂas, hasta el siglo XIX tendió a permanecer abstracta y no establecer un méÂtodo parar verificar sus teorÃÂas por medio de una investigacióÂn de expresióÂn de expresióÂn de expresióÂn de expresióÂn de expresióÂn expresióÂn de expresiÃn de ex

Erich Fromm: Emplea su tiempo en la aplicación de la idea psicoanalítica a la cultura y a la sociedad. Entre sus obras principales están: Medio a la libertad, su contenido refleja un análisis sobre el carácter autoritario, entre ellos el sadismo y el masoquismo como huida de la libertad, su contenido refleja un análisis sobre el carácter autoritario, entre ellos el sadismo y el masoquismo como huida de la libertad, su contenido refleja un análisis sobre el carácter autoritario, entre ellos el sadismo y el masoquismo como huida de la libertad. de 1979) fue un filósofo y sociólogo germano-estadounidense. Es una de las principales figuras de la primera generación de la Escuela de Fráncfort Durkheim, Émile (1858-1917). Weber, Max (1864-1920). Lewin, Kurt (1890-1947). Freud, Sigmund (1856-1939). Pichon Rivière, Enrique (1905-1979). Relaciones entre las diferentes corrientes de investigación social. Corriente Sociológica. Corriente Gesltaltica. Corriente Psicoanalitica. Corriente Psicoanalitica. Corriente de la Psicología Social y filósofo humanista de origen judío-alemán, fue un gran defensor del marxismo democrático y miembro de la Escuela de Frankfurt, aunque a finales de la década de 1940 se alejó del grupo debido a diferencias interpretativas respecto a la teoría de Freud. Fromm, Erich (1) Fuente, Ramón de la (coord.) (1) Fuente, Ramón de la (prencias interpretativas respecto a la teoría de Freud. Fromm, Erich (1) Fuente, Ramón de la (coord.) (1) Fuente, Ramón de la (coord.) (1) Fuente, Ramón de la (coord.) (2) Fuente, Ramón de la (coord.) (3) Fuente, Ramón de la (coord.) (4) Fuente, Ramón de la (coord.) (5) Fuente, Ramón de la (coord.) (6) Fuente, Ramón de la (coord.) (7) Fuente, Ramón de la (coord.) (8) Fuente, Ramón de la (coord.) (8) Fuente, Ramón de la (coord.) (8) Fuente, Ramón de la (coord.) (9) Fuente, Ramón de la (coord.) (1) Fuente, Ramón de la (coord.) (2) Fuente, Ramón de la (coord.) (3) Fuente, Ramón de la (coord.) (4) Fuente, Ramón Cornelia (2) Esto es lo que Erich Fromm denomina «carácter social»: el tipo de personalidad que una sociedad concreta fomenta y requiere que adoptemos, para perpetuarse a sí misma (Fromm, 1992, pp. 71-90). Según esto, lo ideológico nos constituiría hondamente, en los basamentos de ... Academia.edu is a platform for academics to share research papers.

su caráÂcter. Este menoscaba fue posible por el cambio del concepto objetivista de interîÂs propio por el concepto erróÂneo subjetivista. El pensamiento productivo se determina por la naturaleza del objeto, quien se vincula con su objeto en el proceso de pensamiento. pensamiento

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